THE REV. JAMES M. LAWSON, Jr., (center) meets with white students at Vanderbilt University Divinity School, Nashville, after the university expelled him from the Divinity School for leading the Nashville sit-in movement. Lawson's expulsion triggered a significant reaction in the white South. Eleven of the 16 Divinity School professors signed a statement protesting. White students also supported him; some picketed the Vanderbilt administration building. Objections poured in by wire from over the South. When Lawson, with 79 other Nashville youth, was arrested on conspiracy charges, faculty members went to the jail to make his bond. He had planned to stay in jail but changed his mind. He said: "I was deeply touched by the action of the faculty and I felt compelled to give the appeal the weight it really deserved because it represented the genuine affection and support of the Christian community at the Divinity School. I left jail because the approach of the Divinity School faculty marked the first time the white community had come to the Negro's help in the sit-in. For me it was symbolic."

—Nashville Tennessean Photo

Review of The Month

Non-violent resistance to segregation continued to spread over the South and to draw support throughout the country.

The NAACP called for a nationwide boycott of F. W. Woolworth, S. H. Kress, S. S. Kresge, and W. T. Grant, variety-store chains which continued discrimination at Southern lunch counters. The Southern Christian Leadership Conference called a Southwide leadership retreat for students at Shaw University, Raleigh, N. C., April 15-17.

Violence by segregationists increased in some parts of the South. Students were tear-gassed in Orangeburg, S. C., and Tallahassee, Fla.; police broke up a peaceful demonstration in Montgomery, Ala., and pistol shots were fired into the home of the Florida State NAACP president in Tampa.

Twenty-two white and Negro integration leaders praised the U. S. State Department for condemning terrorism against South Africans, but also asked President Eisenhower to take a similar stand against terrorism in the American South. Dr. Martin Luther King, Jr., protested to the President about "Gestapo" tactics of Montgomery police.

Meantime, Southern moderates found a strong voice when Gov. LeRoy Collins of Florida told a statewide TV-radio audience it was morally wrong for stores to invite the Negro's business but refuse him service at lunch counters.

In Congress, a mild civil rights bill with a watered-down guarantee of voting rights seemed likely to pass.

The Supreme court upheld the 1957 Civil Rights Act; restored to voting rolls 1,377 Negroes who had been purged in Louisiana, and agreed to review the Tuskegee, Ala., case in which Negro voters were gerrymandered out of the city.

'Non-Violent Way'

By JAMES M. LAWSON, JR.

(The author of this article is a young Negro Methodist minister, Southern secretary of the Fellowship of Reconciliation, a leader in the current sit-down movement and the Southwide integration movement. (See picture above.) The Patriot asked Mr. Lawson to explain the philosophy of non-violent resistance which guides the protesters.)

Many people call the passivity of the Negro "non-violence." But nothing could be further from the truth. As the present sit-ins demonstrate, genuine non-violence is active and dynamic.

Others call the well-fought and won legal battles "non-violence." But the court cases merely define a moral issue in legal terms.

The more crucial issue in the hearts and minds of the masses is left largely untouched by the legal decision. This explains why we have many court victories, but often only token integration.

Still others say that the Negro has always been non-violent. Certainly the Negro has never taken up arms against the segregated society. But it is necessary to point out how much violence the Negro has turned in upon himself.

In other words, instead of turning his ill-will, hatred and vindictiveness against the white man, he has often come to hate himself. He has developed an inverted violence, a depreciated and rejected selfhood. How else explain the gay but brutal weekends which curse the average Negro community?

Christian non-violence has a wholly other character from these misconceptions.

On the other hand, it is a basic religious faith that God operates in human history, that evil can be transformed only by good, that

(Continued on Page 4)

Institute

The 17th annual Race Relations Institute at Fisk University will be held June 20-July 2. This is one of the nation's most important leadership training projects. Write Race Relations Department, Fisk University, Nashville, Tenn., for application blanks and further information.

The Southern PATRIOT

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April, 1960

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'Idea Whose Time Has Come'

South Enters New Era

"There is one thing stronger than all the armies in the world. It is an idea whose time has come."

Victor Hugo said that over a century ago. It was quoted recently in regard to the current sit-down movement—not by a Negro paper, not by an integrationist paper, but by the moderate *Greensboro* (N. C.) *Daily News*.

This editorial, along with other factors, indicates that wide sections of the population sense the historic importance of the student protests sweeping the South.

The sit-downs began in Greensboro on February 1, when four Negro students, surely unaware of the snowball they were starting, decided to ask for service at a dime-store lunch counter.

The idea spread quickly and within six weeks student demonstrations—in most cases, sit-downs, but in other parades, picketing, mass marches—had been staged in about 60 Southern communities. (See map, page 4). There were support demonstrations in the North.

Many thousands of students were involved. In some places, such as Petersburg, Va., Greenville, S. C., and Memphis, protests centered on libraries.

Some states struck back with new laws and terror, some local officials with tear gas and fire hoses. There were more than 1,000 arrests.

By mid-March, there were a few points of direct victory. A few previously segregated lunch counters served Negroes in Winston-Salem and Salisbury, N. C., and in Nashville, Tenn. More facilities opened in Oklahoma City, where the sit-down movement actually pre-dates the current campaign. (See *Southern Patriot*, September, 1958)

In San Antonio, Tex., before sit-downs could occur, lunch counters were integrated after negotiation with Negro and religious leaders.

But just as the issue went much deeper than the right to eat a hamburger, so the effects of the demonstrations far exceeded immediate victories—or defeats.

(Continued on Page 4)

A Southern Profile

Who Leads the Sit-Downs? This Family is Typical

(By Staff Correspondent)

TALLAHASSEE, Fla.—The Steeles of Tallahassee are typical of the people taking part in the current wave of non-violent resistance to segregation in the South.

Three of the seven members of the family have been arrested for their part in protests. Two of them were tear-gassed in a police attack on non-violent resisters here March 12. Yet these dedicated people march on without a quiver.

The Rev. C. K. Steele led the protest that broke down segregated seating on public busses in this capital city. He is still under bond on charges resulting from that struggle.

Now two of his four sons have joined the honor roll of those jailed for standing up for their rights. They are Charles Kenzie Steele, Jr., 17, and Henry Marion Steele, 16, accused of engaging in riotous conduct and assembly.

These two high-school students and their brother, Clifford, 15, took part in the first sit-in at lunch counters in Florida. The older boys were arrested at a Woolworth store during their second sit-in. They were accompanied by one adult and eight students from Florida A. & M. University—four girls and four boys.

Charles had the foresight to take along a shorthand pad and pencils on the second demonstration. He recorded all that was done and said during the sit-in and while the 11 were in jail. (A condensed version of his report is in columns 4 and 5).

Charles is an A student and a pianist. He has won two music scholarships to other colleges for next year but he is filing an application to enter

(Continued on Page 3)

—Photo by Horace Jones

THE STEELES: (From left) First row, Rochelle Eunice, Darryl Keith; Second row, Charles, Clifford, Henry; Standing, Miss Mary Ola Gaines, a fellow-worker, and the Rev. and Mrs. C. K. Steele.

From Florida Lunch Counter, Some Shorthand Notes

By CHARLES KENZIE STEELE, JR.

(Excerpted from shorthand notes made during a sit-down in Tallahassee, Fla.)

About 1:35 p.m. I arrived at the Inter-Civic Council office. The other members were there as planned . . . We practiced demonstrations and were given instructions. The main point stressed was not to fight back . . .

We arrived in Woolworth's about 2 p.m. I purchased a few articles . . .

We went across to the lunch counter. I took a seat between two white men. Another CORE member sitting about two seats away ordered a cup of coffee and a sandwich. The waitress told him: "I'm sorry, we can't serve you."

She moved on down and told me the same. We both replied: "I'll wait."

Both men sitting next to me finished their meals slowly and both had second cups of coffee after I was sitting there . . . Finally they left, and signs were put up saying the counter was closed. None of the white people seated at the counter left because of our being there.

Merritt Spaulding, who was with us, asked a white lady sitting two seats from him if he might borrow a pencil. She said: "No, but I have a fountain pen." Which she let him use . . .

The waitresses seemed all very jittery and the head waitress was obviously trembling. She gave a man a cup of coffee without

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The Southern Patriot

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How It's Done

In September, 1958, the *Patriot* reported on a campaign by the Palo Alto, Calif., Committee for Open Housing. The committee gathered signatures of white citizens pledging themselves to welcome into their neighborhoods residents of any race, creed, or national origin. Original signers numbered 1500 and names were published in a newspaper ad.

This was one of the first such campaigns in the country. Since then the technique has been used in a number of other communities.

A recent report from California indicates some of the results of the Palo Atlo campaign.

Simultaneously with the Palo Alto effort, a similar campaign was conducted by the Council of Churches of Santa Clara County, where Palo Alto is located in the San Francisco Bay Area. In September, 1959, the newspapers in San Jose published an "open occupancy covenant" signed by about 2,000 persons. There was such interest that a "listing service" was set up where homes available to all races could be listed.

The idea spread and six other campaigns were initiated in the Bay Area. To date, open occupancy covenant signers in the entire area total about 6,000.

The result, sponsors say, is that many more homes are being sold without regard to color. Panic selling and unfriendly acts have been stymied.

"Panic selling and unfriendly acts," they explain, "make their greatest progress where the people of good will are confused, do not know each other, and are completely unorganized. The advertisement helps each signer know that there are other persons of the same mind in their church, club, or neighborhood."

The student NAACP chapter at the University of Illinois, with the support of numerous other campus groups, has set up a Fair Play Council. Business establishments in the area which do not discriminate are to be given window decals indicating their policy. The technique has also been used at the Universities of Michigan and California.

The Congress of Racial Equality (CORE) urges all persons who make airplane trips to indicate to the airlines that they prefer to fly with those companies who make flight-crew positions available to all Americans, including Negroes.

Women Meet

Over 350 representatives of 16 national organizations with a total membership of 14 million women met recently in Washington to launch a new organization to work for school integration. It is called NOW (National Organization of Women) for Equality in Education.

In a summary statement at the final session, Justice Justine Wise Polier, New York, said the group came into being because women are realizing that denial of equal education casts a blight on the inner welfare of all children—both white and Negro.

Book Notes

Of Compliance..and Resistance

THE INTEGRATED CLASSROOM, by H. HARRY GILES, Basic Books, Inc., New York City, $5.

"*Desegregation* means the abolition of separate schools," the author of this book says. "*Integration* means moving from the imposition of caste and class barriers . . . to free association on the basis of freedom of choice guided by purposes of work and play and by thoughtful selection rather than mass labelling and rejections."

It is for people concerned with promoting *integration* that this book is written. It is especially for teachers and school administrators who face, the author says, "a task of social education that looms as great in this period as the achievement of simple literacy once was."

The author, a professor of education at New York University, did extensive research in 13 states where classrooms have been integrated and presents numerous case histories of creative methods in combatting prejudice. To this he adds summaries of scientific research in the fields of prejudice, race, and intergroup relations—plus four chapters of specific teaching aids for the classroom teacher.

JACKET PICTURE, 'THE INTEGRATED CLASSROOM'

THE SOUTH STRIKES BACK, by HODDING CARTER III, Doubleday & Co., Garden City, N. Y. $3.75.

This book's scope is not as wide as its title indicates. Rather it is a well-documented and readable history of the White Citizens Council in Mississippi, the state where it has had its greatest success and now dominates the white community.

The book also notes the factors that will inevitably bring a decline in WCC power in the future—one of which, the author says, will come "when the Negro is reckoned with at the polls." The author is a son of the well-known journalist, Hodding Carter II.

Myths Exposed: A Useful Booklet

THE MYTHS OF RACIAL INTEGRATION, by NAOMI LEVINE, published by American Jewish Congress, 15 E. 84th St., New York, N. Y., 50c (Reduced prices on quantity orders).

This is a compact, 16-page booklet. One by one, it takes the arguments used against integrated housing and, in simple words, demolishes them with facts derived from the latest sociological, anthropological and other scientific research. Valuable to read yourself so you can discuss this question effectively with your friends. Valuable too to distribute in quantity in neighborhoods approaching integration.

In Portsmouth, Va., the public library was ordered to end segregation, in a Federal court decree.

Methodists Urged to Act

Social Questions Bulletin, publication of the Methodist Federation for Social Action, has called on all Methodists to urge the General Conference of the church to abolish the Central (Negro) Jurisdiction and thus integrate the church.

The General Conference meets in Denver April 27-May 4. At that time it will act on a report of a special commission which has recommended that the Central Jurisdiction be continued.

Some Methodist groups have already sent memorials to the General Conference asking that this recommendation be rejected. *Social Questions Bulletin* points out that every Methodist individual and group has a right to send memorials to General Conference.

The bulletin says the Central Jurisdiction "has become the symbol of Methodism's sin and shame . . ." For suggested memorial forms write MFSA, P. O. Box 327, Gresham, Oregon.

A Letter to the Editor

'Real Issue Not Yet Faced in Little Rock'

A keen analysis of the present state-of-affairs in Little Rock was presented recently in a "letter-to-the-editor" by Dr. William J. Massie of that city.

The challenge which faced Little Rock in 1957 has never really been met, Dr. Massie declared in a letter published by the *Arkansas Gazette*.

And since community leadership has failed to face the real issue, he called on the individual citizen to assume this responsibility for himself.

Dr. Massie noted that many "respected leaders" are concerned because the only serious contenders in the coming gubernatorial race appear to be Governor Faubus and Attorney General Bruce Bennett, another ardent segregationist.

But the leaders, Dr. Massie asserts, refused to help "create an atmosphere where men of dignity and conscience could seek office and have a reasonable chance of winning." His letter then states:

"It is not difficult to understand the reluctance of many able and distinguished men to run for office. All that one needs to do is recall that the best the most enlightened and most dedicated Little Rock ministers could do in the school desegregation controversy was to expound the law-and-order position.

"This position might have real significance in a heathen community, but lends little dignity to a society whose response to situations should be governed by its moral judgment of right and wrong, not by the fear of lost industry, closed schools, or even the threat of individual punishment.

"The challenge which faced Little Rock in 1957 is still very much in evidence. The community must not mistake quiet for peace and solution. The schools opened with the use of the pupil assignment plan, a plan which promises a decrease in school desegregation with the advance in years. What happens if the assignment plan falters? Is the community ready to accept a more forthright approach to school desegregation, or does it revert to 1957?

"The leadership has yet to meet its obligation of spelling out to the community the need for a more just and a more equitable rendering of the principles laid down in the 'Good Book,' and again restated in the United States Constitution. The engaging of the community in purposeful experiences in the area of human relations is yet to come . . .

"When the established leadership shrinks from the responsibility it then becomes the duty and obligation of other citizens to create a climate in which men of good-will, principle and integrity can again seek office . . . Men who feel that it is not only courage that counts, but that Christ counts some too . . ."

William J. Massie, M.D.
'Challenge Still Here'

Quotations To Remember

"The South is in a time of change, the terms of which cannot be dictated by white Southerners."—**Southern Regional Council**, in a special report on the current student protest movement.

"A grand jury indictment is getting to be a badge of honor in the black community and an almost indispensable qualification for leadership among American Negroes."—**The Rev. Dr. Gardner Taylor**, president of the Protestant Council of the City of New York, commenting on Alabama's indictment of Dr. Martin Luther King, Jr., on perjury charges.

"If it hadn't been for a Negro in Korea who carried me on his back eight miles with shrapnel in his legs I wouldn't be here today."—**A white St. Petersburg, Fla., youth** watching Negroes in a lunch counter sit-down and explaining to a reporter that he favored their demonstration.

"There are not enough jails to hold us. There are not enough roads for us to leave the state."—**Student leader** at Alabama State College in Montgomery, addressing a mass rally of protesters there.

"People who fear that advancement of any group will lessen their stations in life are against the advancement of unions. And they are also against the advancement of colored people."—West Virginia Labor Federation President **Miles Stanley**, speaking in Charleston.

News in Brief

Whites Back Integration Suit

An interracial group is conducting a fund campaign to help finance a suit against school segregation in Chapel Hill, N. C. White university professors, ministers and community leaders are among those giving leadership to the drive.

* * *

In Houston, delegates to a meeting of the Episcopal Diocese of Texas voted 500 to 50 to approve integration of a school operated by the church near Austin.

* * *

In Atlanta, attorneys for Dobbs Houses, Inc., announced that they would not appeal a Federal court order ending segregation in the Atlanta airport restaurant. The restaurant manager said there had been "no trouble" since the facilities were desegregated after the court order.

* * *

In North Carolina, the student legislature of Wake Forest College (white) adopted a resolution asking the college trustees to admit Negro students. (A number of Wake Forest students have joined Negro students in the area in sit-down demonstrations.)

* * *

In Dover, Dela., the Interracial Youth Council, a Protestant interdenominational group, voted to condemn segregation in public places as defying "all Christian principles." The young people referred specifically to segregation as practiced in most downstate Delaware movie theaters where Negroes are seated only in a section of the balcony.

In Raleigh, N.C., the Committee on Human Relations of the North Carolina Council of Churches issued a statement supporting the mass demonstrations by Negro students against segregated lunch counters. The statement commended the Negroes for "their self-restraint under provocation" and called on "fellow citizens and especially our Christian brethren" to support them.

Meantime, a group of 60 Raleigh ministers, most of them white, appealed to the public to "employ Christian principles" in racial matters and urged an end to discrimination "in all community relationships such as worship, education, business and employment . . . "

* * *

In Chattanooga, the School Board rejected a demand from Negro parents for "an immediate plan for school integration."

In Atlanta, about half of the 450 students at the Candler School of Theology, Emory University, signed a resolution calling for the continuation of public schools.

* * *

In Pensacola, Fla., the NAACP has filed suit asking complete school integration.

Appeal Filed

Attorneys for Carl Braden, an SCEF field secretary, have filed a petition with the U. S. Supreme Court asking a review of his conviction and year's sentence for contempt of the House Un-American Committee. They say that the case raises the question of whether this Committee can use its subpoena power to punish its critics. Braden was subpoenaed to hearings at Atlanta after he criticized the Committee for coming South to harass integrationists.

Highlander Won't Close

Highlander Folk School will continue to operate while appealing a court decision ordering it closed.

A full program of workshops is planned for spring and summer, providing training and help for people working in their communities for integration and civil rights. Write Highlander School, Monteagle, Tenn., for details.

Meantime, an appeal is being pushed on the closing order. The adverse court decision rested mainly on the assertion that Highlander, as a private institution, violates Tennessee's segregation laws. If upheld it would also affect Vanderbilt, Fisk, Scarritt, Maryville, University of the South, and other private schools having integrated classes.

Mississippi Terror Spreads

(By Special Correspondent)

MEMPHIS, Tenn. — When there's a reign of terror against any group in a society, it never stops there. No man in any group is safe.

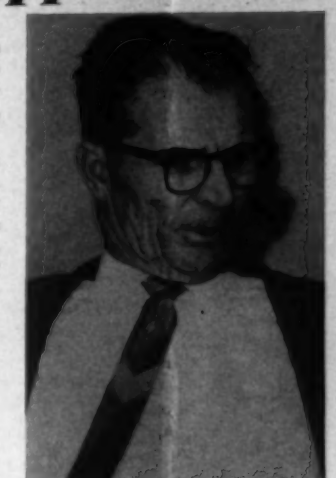
This truism is proved again in the case of Alton West, 52, former white Mississippi dairy farmer, who got caught in the net of anti-Negro terror and prejudice and was finally driven out of the state.

West, whose story was brought to light recently by the *Tri-State Defender* here, was until slightly over two years ago a prosperous farmer at Lake Cormorant in DeSoto County, Miss.

He was no civil rights fighter. He was minding his own business. He owned an $85,000 farm.

Then in December, 1958, his trouble started. A friend came and told him he'd better "clear his name" right away or get out of the state.

"I didn't know what he was talking about, and he refused to tell me," West said. "I decided that whatever it was the sheriff ought to know, so I went to see him."



—Photo by George E. Hardin

Alton West
Caught in Net

The sheriff was at first reluctant to talk. Then he told West he had been accused of:

1. Belonging to the NAACP.
2. Holding meetings in colored churches and paying Negroes to join the NAACP.
3. Holding meetings with Mrs. Daisy Bates in his living room.

"I was shocked," West declared. "Although I have always treated Negroes right, I certainly wasn't a member of the NAACP and hadn't been in a colored church since I was a little boy."

From then on, West's world crumbled fast. All his credit was cut off. Then one night his house was burned down. He, his wife, his son, daughter-in-law and grandchild barely escaped.

The family moved to a tenant house and tried to carry on. But it was no use. West's weight dropped from 182 to 130 pounds.

"Nobody would have anything to do with us," he said. "Even the pastor showed up only once in a while and he was always uncomfortable in our presence . . . Lots of people sympathized with me, but all were afraid to do anything to help."

The Mississippi State Sovereignty Commission, the agency charged with preserving segregation, came in and investigated, West said, and "gave me a clean bill of health." But no newspaper in the area would print it, he said.

Finally the family fled to Memphis.

Even here their troubles have not ended. West has been unable to find steady employment. His son has been fired suddenly and without explanation from two jobs. They were evicted from one home.

Why did he decide to tell his story, the Defender reporter asked him.

"My family has lived in grief for two years," West explained. "We've lost everything. We finally decided that if we could be molested this way in America, something ought to be done to the people who are guilty. I don't know what can be done — but something ought to be done."

The Steeles: Typical Sit-Down Leaders

(Continued from Page 1)

all-white Florida State University here. This is the only school in the state that offers a course in music therapy, in which he wishes to major.

Charles and Henry are both members of the Congress of Racial Equality; in fact, Henry is a charter member of the Tallahassee branch.

Charles has read many of the writings of the late Mohandas K. Gandhi and Dr. Martin L. King, Jr., leaders in non-violent resistance. They have also listened to their father and their mother, Mrs. Lois Steele.

"Daddy has been preaching to us about loving our enemies," Charles said. "He taught me to see how pitiful some of these people are — how they have been taught from childhood to believe in segregation.

"He tells us to try to understand how we would react if we were in their shoes. He taught us to love rather than hate."

This article about the Steeles was written before Charles and Henry were ordered to pay $300 fines or spend 60 days in jail. Charles paid so he could carry their message to the nation. Henry and 6 college students went to jail, but the others voted to free Henry on bail so he could appeal to the higher courts for them all. He was freed after 6 days.

Then he added thoughtfully: "My non-violent resistance hasn't been really tried yet. Nobody has come up and assaulted me while I'm sitting there. I would protect myself but wouldn't fight back." His brother Henry nodded agreement. And so did Clifford.

Their father said: "I didn't know how deeply interested the boys were until they were arrested. I hadn't urged them or persuaded them to join CORE or sit in. However, since they have done it, I'm very proud of them. I think all of them are conditioned now to take whatever comes as a result of their actions."

Mrs. Steele too is proud of her sons. The family group is completed by Rochelle Eunice Steele, 13, and Darryl Keith Steele, 4.

They eagerly await the time when they can actively join the rest of the family in the struggle. Meantime, they give full moral support and help in whatever ways they can.

Mr. Steele, who is 46, is advisor to the CORE group in Tallahassee. He is also a member of the board of directors of the Southern Conference Educational Fund; first vice-president of the Southern Christian Leadership Conference; a member of the board of the NAACP State Conference of Branches, and president of the Tallahassee Inter-Civic Council.

He has been pastor of Bethel Baptist Church here for eight years. Before that, he was pastor in Toccoa and Augusta, Ga., and Montgomery, Ala. He and Mrs. Steele were married in 1941 in Montgomery, where she was born in 1924.

Mrs. Steele completed her education after the family moved to Tallahassee and after most of her children were born. She obtained a B.S. degree in elementary education in 1955. This qualifies her to teach but she gets no assignments. She is vice-president of the Women's Missionary Society and sings in the church choir.

One of the Steeles' close friends is Miss Mary Ola Gaines, a vibrant young native of Georgia who was arrested with the boys in the Woolworth sit-in. Her appearance at the Steele home occasioned discussion of the philosophy of those taking part in non-violent resistance.

Summing up his reasons for participation, Charles said: "I want to attain first-class citizenship, which is my right as an American citizen. I think that eventually this method will break down segregation."

Mrs. Steele added: "This method is effective because it appeals to people's conscience. I think that basically most people have a conscience and that what our people are doing will break through to them—show them how unjust and unfair segregation is."

Notes from a Florida Lunch Counter

(Continued from Page 1)

cream or sugar and he had asked for both. She neglected also to give him a napkin . . .

The other white people just sat there and finished their meals. They smoked afterward and smiled at us.

After all of the white people had left, we continued to sit there . . . I noticed that the others seemed very calm . . . There was no violence or inclinations toward violence . . .

Then I heard a customer in the store say: "Look, there are some cops outside."

About five minutes later a well-dressed man, followed by about four others and two uniformed policeman, walked down the counter and spoke to one of us. He was directed to the spokesman . . .

Then he walked down the counter to where I was sitting and yelled: "Do you all understand? This counter is closed."

Priscilla Stephens, the spokesman, asked us if we still wanted to stay. She said: "The mayor has ordered us to leave." All of us agreed to stay.

Then about 15 or 20 policemen marched in and told us we were under arrest. They said: "You niggers stand up now and get out of here."

As we left the store, a group of white people who had gathered began clapping. Miss Mary Ola Gaines looked back and said: "We'll be back."

When we reached headquarters . . . they ushered us all into one small cell—four girls, one woman, and six boys . . . They still hadn't told us what we were charged with . . .

About an hour later an officer came and read us our charges . . . In the meantime, we talked to a drunk who was thrown in with us. Then we sang. One fellow amused us by reciting a poem in French . . .

Finally we were told that a bondsman had been secured for us . . . They ushered us out the back door . . . And that was it.